

# THE LYFE OF SAINT IVDE after Sancte Hierome.



Judas the brother of Iames lefte behynde him a litell epistole, whiche is of the seuen catholike epistles. And because he taketh witnesse in it out of the boke of Enoch which is Apocryphe, that is to say, without autoritte, it is reiecte of many: howbeit it haþe ben taken wþþ yþre autoritte boþe for the aunciente and vse of it, and is accompted among the holy scriptures.

## THE ARGUMENT UPON the Epistle of Jude by D. Erasmus of Roterodame.



Eis behemenely displeased with many wþzdes agaynst them, that being blynded in theyþ owne couetous appetites were aduersaries to the Gospell: whiche thynge notwithstanding ought to leine no newe matter, inasmuch as they were predestinate to this ende, and it was spoken of before by the Apostles, that that kynde of men shall lurkingly crepe among the flocke of Christyane. Agaynst these sorte, he so armeth them, that they may forecast boþe to retrayne them eyther with blamynge, or sauie them by warnynge geuyng. Which thynge if they possiblly can not doo, yet they prepare them selues ready agaynst the commyng of Christ.

Thus endeth the Argument.

## THE PARAPHRASE OF Erasmus vpon the Epistle of Sancte Iude thapostle.

The texte.

Judas the seruaunt of Iesus Christe the brother of Iames. To them which are called and sanctified in God the fater, and preserued in Iesu Christe: Mercy vnto you and peace and loue be multiplid. Beloued, when I gaue all diligence to wryte unto you of the commen saluacion, it was nedestfull for me to wryte unto you, to exhorte you that ye shoulde continually laboure in the fach, whiche was once geuen unto the laynctes. For there are certayn vngodly men craftely crept in, of whiche it was written afor tyme vnto such judgement. They turne the grace of our God vnto wantonnes, and denye God (whiche is the onely Lorde) and oure Lorde Iesus Christe. My mynde is therfore to put you in remembrance, for as muche as ye once knowe thys, how that the Lorde (after that he had deluyered the people out of Egypce) destroyed them which afterward beleued not. The angels also whiche kepte not theyþ ffirst estate, but lefte theyþ owne habitacion, he hath reserued in everlastynge chaynes vnder darckenes vnto the iudgement of the greate daþe: even as Sodome and Gomor, and the cyties abouete them (whiche in lyke maner defiled them selues with fornycation, and folowed straunge fleshe) are set forthe for an ensample, and suffre the payne of eternall fyre. Lykewile, these beyng disceaued by dreames despyle the flesh, despyle rulars, and speake euill of them that are in auctorite. Yet mychael the archangell when he stroue agaynst the deuyll, and disputed abouete the body

The texte  
 Early beloved, be not ignorant of this one thing, howe that one daye is with the  
 Lorde, as a thousande yea, and a thousande yea as one daye. The Lorde þ hath pro-  
 mised is not slacke, as some men count slacknes: but is pacient to vs warde: forasmuch as  
 he would haue no man lost: but wyl receave all men to repentaunce. Neuertheles the day  
 of the Lorde wyl come as a thefe in the nigh, in the whiche daye the heauens shall passe  
 away in maner of a tempeste, and the elementes shall melt with heate, the earthe also  
 and the worckes that are therin shall burne. Seyng then that all these thinges shall pe-  
 tyshe, what maner persons ought ye to be in holy conuersacion and godlynes: lokynge for  
 and hastynge vnto the commynge of the daye of God, by whome the heauens shal perishe  
 with ryte, and the elementes shall melt with heate. Neuertheles, we ( accordynge to his  
 preches) loke for a newe heauen and a newe earth, wherin dwelleth rightewenes. Wher-  
 fore dearely beloued, seyng that ye loke for such thinges, be diligent that ye maye be fonde  
 of him in peace, without spotte and vndeuyled. And suppose that the longe sufferynge of  
 the Lorde is saluacion, even as our dearely beloued brother Paule also (accordynge to the  
 wyldeome geuen vnto hym) hath wrytten vnto you, yea, almoost in every epistole, speaking  
 of such thinges: amouge whiche are many thiuges harde to be understande, whiche they  
 that are vncertayne, and vnsable, perciuer, as they do also the other scriptutes vnto their  
 owne destruction. Ye therfore beloued ( seyng ye be warned afore hande) beware, lest ye  
 (with other men) be also plucked awaye thorow the errour of the wycked, and fal from  
 your owne stedfastnes. But growe in grace, and in the knowledge of our Lorde and saiu-  
 our Iesu Christ. To whome be glory bothe nowe and for euer. Amen.

Wherfore most dearely beloued brethren, haue this so fearefull a iudgement  
 awayes before your eyes, and geue diligence, that whan the lorde comineth, he  
 maye fynde you pure and vnablemeable, not onely before menne, whose iudge-  
 mentes are many tymes deceaued, but also before hi. For he is pure in dede, that  
 is pure in the iudgement of God. And althoughe paradynture it be long ere  
 that daye come, construe it not so, as though he woulde not come at all, but  
 consydre that this tender sufferaunce of the lorde, wherwith he geueth all men  
 space to repente, doeth care for mennes saluacion: of whiche matters our mooste  
 deare brother and folowe in office, Paule wrote vnto you, so muche the more  
 habundantly, as God gaue him the more plenteous gyfte of wyldeome: and in  
 almost all his epistles exhorteth you to loke for this daye, somertyme speakinge  
 after such a sorte, as though the daye of the lorde were already now at hande:  
 that he might the rather prycke you forwarde to the studye of godlynes, where  
 as that daye (because it is vncertaine) oughte to be loked for, so as though he  
 woulde come this daye, but yet after suche wylse, that no man prescrive a tyme  
 certaine. These and soone other matters Paule according to his high wisedom,  
 myngled in his Epistles. And wheras he spake them most rightly that coulde  
 be, yet the ignorant and inconstaunt persons wrest them with a peruerse  
 interpretation, as they doe the other scriptutes, to their owne destruction, that the  
 thing whiche is healthe vnto the good, maye be turned, through their owne  
 faulte, into venome vnto them. Therfore brethren, sence you are so many waies  
 warned before hande bothe of me and of Paule, take hede, that you be not de-  
 ceyued, as other are, with the fraude of abominable men, and fall awaye from  
 your substaunetall stedfastnes, whiche you haue expressed yet hitherto: but ra-  
 ther geue diligence, that you maye continually encrease and goe forwarde in  
 the giftes and knowledge of our lorde and saiuour Iesu Christ, vnto whome  
 be glorye bothe now in this lyfe, and for euer woulde without ende. Amen.

Thus endeth the Paraphrase vpon  
 the seconde Epistle of tha-  
 posse S. Peter.